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Foreword.

LUTHERAN SCHOOL JOURNAL is the title of our former *Schulblatt*. The editors as well as the readers of this old and reliable journal have been aroused by a recent taunt of certain men, that this Christian day-school journal has a diminishing reason for existence because the number of readers has slightly decreased during the last years, mostly due to the strict enforcement of the postal laws.

However, any one who is interested in the welfare of our Christian day-school will be able to discover a multitude of reasons why a school journal published in the Christian spirit and based upon Christian principles is an absolute necessity in our Synod.

The LUTHERAN SCHOOL JOURNAL can explain and defend those principles of pedagogy which are laid down in Holy Writ and which, therefore, have been adopted by the Lutheran Church. This has always been done to a very great extent. Even if the articles which appear therein are not read by all teachers and preachers of Synod, still a large number of representative men in all circles are reading them, and, as they recall them to their mind, they again will expound them whenever and wherever they meet in conference with others, thereby disseminating the truth brought to their attention by the JOURNAL.

Thus the existence and influence of the LUTHERAN SCHOOL JOURNAL is the chief protection against disruption and against the intrigues of Satan, who is ever on the alert to lead the servants of God to rebellion or neglect in performing their duty.

The LUTHERAN SCHOOL JOURNAL can also expose dangerous innovations in school matters as well as wrong principles of training before they become too firmly rooted; and, on the other hand, it can promote such new propositions as may be helpful to the

entire school system of the Church. Moreover, articles which expound pedagogical principles cannot be incorporated in any other church-paper, according to the desire of Synod.

Being impartial and unconcerned in local matters, the JOURNAL can say many things regarding schools and teachers in general, or the respective boards, which a pastor perhaps could not say without causing friction. It can speak of the moral, mental, and physical qualifications of the teacher, it can describe the true Christian spirit of the teacher and his personal habits, as well as his relation to the congregation, his pastor, and the profession in general, without arousing any special ill feeling.

With great frankness it can criticize bad school management, and give a description of the principles which underlie good school government. It can express Christian views about choirs, church music, and church concerts in a manner unbiased by personal sentiments, while if a pastor or a board were to do this publicly, in many instances ill feeling might result.

The LUTHERAN SCHOOL JOURNAL can report the achievements of the Christian day-school in the various Districts of Synod, the special efforts of some District school superintendent, the unusual results of ministerial efficiency in promoting schools, and the particular endeavor of some self-denying layman, paying the salary of a teacher alone in order to induce the congregation to establish a Christian day-school.

It also urges the teacher to practise introspection as often as he reads the admonitions to faithfulness interspersed in the reading-matter, which will stir a lazy teacher and encourage a timid one.

It exposes the gross mistakes in teaching, in methods, in discipline, and in training, as well as the errors of the pastor who wishes to dominate tyrannically over his teachers. In short, concrete, snappy articles it will deal with actual happenings of the day in school life.

The LUTHERAN SCHOOL JOURNAL should advertise our Lutheran school system to other pedagogical institutions, as well as to the world at large. It is not only intended for the loyal members, pastors, and teachers of our Synod, whose interest has already been secured, and who will faithfully read almost anything published in our circles, but it is also intended for such as know little or nothing of our Lutheran school system.

That a gross ignorance prevails in our country regarding the Christian day-school was never brought to the surface more clearly

than during the perturbed conditions of the World War. The slanders raised against our schools were ridiculous, and, as investigation has revealed, such defamation was not always the product of malice, but very often the fruit of ignorance. Even such absurd claims were made as that the Lutheran schools closed their daily sessions with the song, "Deutschland, Deutschland ueber alles." An abysmal ignorance reigned in the public mind regarding our schools. It is, therefore, our duty to enlighten the public, and to utilize such channels of publicity as are available. The JOURNAL desires to be a helpful agency for the propagation of the principles of teaching adopted in the Lutheran Church; it desires to bring news and necessary information regarding our schools and the *personnel* of our teaching forces in the schools.

Therefore, the *Schulblatt*, now published under the new name LUTHERAN SCHOOL JOURNAL, will be edited in the future, as in the past, in both languages, German and English, and will bring articles in every issue devoted to the special interests of the Christian day-school and its teachers.

W. C. K.

Was können Pastor und Lehrer tun, um rechtchaffen für die Schule zu missionieren?

Wenn wir das Schulwesen unserer Lieben Synode ansehen, so müssen wir mit dem Psalmisten ausrufen: „Groß sind die Werke des Herrn; wer ihrer achtet, der hat eitel Lust daran“, Ps. 111, 2. Unser Schulwesen ist eben ein großes Werk Gottes.

Mit dieser Behauptung stimmen freilich viele nicht überein. Man wirft uns vor, wir seien in diesem Stück Schwärmer geworden. Man weist darauf hin, daß es schon lange vor dem Luthertum Schulen gegeben habe, von denen man doch nicht sagen wolle, daß sie ein besonderes Werk Gottes gewesen seien. Auch gebe es jetzt viele Schulen unter den Weltkindern, von denen man ebensowenig eine solche Behauptung aufstellen würde. Vergleiche man damit die Schulen unserer Synode, so sei doch wenig Unterschied. Wie könne man also die Behauptung festhalten, daß diese Schulen ein besonderes Werk Gottes seien?

Was sollen wir hierzu sagen? Dieses: Wir wollen es durchaus nicht leugnen, daß es schon vor dem Luthertum Schulen gegeben hat, ebensowenig wie wir es in Abrede stellen wollen, daß es in unserer Zeit viele Schulen gibt, in denen ähnliches gelehrt wird wie in unsern,

und die sehr Tüchtiges geleistet haben und noch leisten. So ist Moses in den Schulen der Aegypter am Hofe Pharaos in der Weisheit und in den Künsten der Aegypter erzogen worden. In Griechenland, besonders in Athen und Sparta, bestand ein ausgezeichnetes Schulwesen, und Männer wie Plato, Aristoteles, Pythagoras und andere, deren Wirken und Lehren noch heute als grundlegend für das Erziehungs-
wesen angesehen werden, waren in denselben tätig. Das Ziel derselben war, sowohl ein sittlich als ein wissenschaftlich gebildetes Volk heranzuziehen.

Aber nun kommt die Frage: Wie ist das Schulwesen dieser und anderer Völker entstanden? Also: Die gebildeten Heiden erkannten nach dem Lichte ihrer Vernunft, wie nötig es sei, die Kinder ihres Volkes in allem Wissenswerten zu unterrichten, wenn sie nicht vor den Kindern anderer, besonders der Nachbarvölker, zurückstehen sollten, oder wenn ihr Volk in der Zukunft andern Völkern nicht unebenbürtig zur Seite stehen sollte. Ihre Erziehungsform gestaltete sich auch meistens nach derjenigen der Nachbarvölker. Waren jene Völker besonders kriegerisch, so richteten sie auch ihre Erziehung demgemäß ein; waren sie dagegen vorwiegend wissenschaftlich, so gestaltete sich auch ihr Schulwesen demgemäß. Wie ist daher ihr Schulwesen entstanden? Ihre Schulen waren Erzeugnisse menschlicher Vernunft und ein Ausfluß fürsorglicher Berechnung kluger Staatsmänner.

Es gibt ja auch in unserm Lande ein weitverzweigtes Staats-
schulwesen, welches in ähnlicher Weise entstanden ist. Unsere Staats-
männer erkannten, wenn unsere junge, aufblühende Nation nicht als ein unwissendes Volk aufwachsen sollte, sondern als ein Volk, welches in der Zukunft instande sein würde, andern Völkern ebenbürtig zur Seite zu stehen, so müsse der Staat selbst für die Bildung der heranwachsenden Jugend Sorge tragen. So fingen sie denn an, von Staats wegen die Kinder der Bürger zu unterrichten und öffentliche Schulen zu erbauen. Der Zweck solcher Erziehung ist also, gute Staatsbürger zu erziehen. Unser Staatsschulwesen ist daher auch ein Erzeugnis der menschlichen Vernunft und ein Werk guter Staats-
weisheit.

Ganz anders aber steht es mit der Gemeindeschule, wie sie unter uns besteht. Christliche Gemeindeschulen sind nicht Erzeugnisse der Vernunft, auch nicht ein Werk klug berechnender Staatsweisheit. Und warum nicht? Warum können sie das nicht sein? Weil das, was der Hauptzweck der christlichen Gemeindeschule ist, dem natürlichen Menschen zuwider ist. Und welches ist dieser Hauptzweck der Gemeindeschule? Der Hauptzweck, wozu christliche Gemeindeschulen

unter uns gegründet werden, ist der, die Kinder in den Grundwahrheiten des Wortes Gottes zu unterrichten, damit sie an Jesum Christum glauben, gottselig leben und selig sterben lernen. Durch das Gesetz sollen sie zur Erkenntnis ihrer Sünde, durch das Evangelium zum Glauben an Jesum Christum gebracht werden. Und dieser Zweck, die Kinder zu Himmelsbürgern zu erziehen, zieht sich wie ein goldener Faden durch alle Lehrfächer hindurch.

Und was bewegt uns dazu, dies zum Hauptzweck unserer Schulen zu machen? Wiederum nicht unsere Vernunft, nicht unsere natürliche Weisheit, nicht kluge irdische Berechnung; denn die Schrift sagt: „Der natürliche Mensch vernimmt nichts vom Geist Gottes; es ist ihm eine Torheit und kann es nicht erkennen, denn es muß geistlich gerichtet sein“, 1 Kor. 2, 14; und: „Welcher Verstand verfinstert ist, und sind entfremdet von dem Leben, das aus Gott ist, durch die Unwissenheit, die in ihnen ist, durch die Blindheit ihres Herzens“, Eph. 4, 18. Daß wir das zum Hauptzweck unserer Schulerziehung gemacht haben, das tun wir vielmehr, weil das Gottes Wille und Befehl ist, da er uns in seinem Worte sagt: „Ihr Väter, reizet eure Kinder nicht zu Zorn, sondern ziehet sie auf in der Zucht und Ermahnung zu dem Herrn!“ Und wiederum: „Diese Worte, die ich dir heute gebiete, sollst du zu Herzen nehmen und sollst sie deinen Kindern einschärfen.“ Gott hat uns aus Gnaden sein Wort gegeben, und aus diesem Wort erkennen wir durch Erleuchtung des Heiligen Geistes, daß die Erziehung unserer Kinder in der Zucht und Ermahnung zum Herrn unsere heilige Pflicht ist. Sollen wir aber unsere Kinder so erziehen, so ist es nötig, daß wir ihnen Gottes Wort einschärfen. Durch Gottes Gnade haben wir erkannt, daß wir diesem Befehl unter unsern jetzigen Verhältnissen am besten so folgen können, daß wir unsere Kinder in eine geordnete Gemeindeschule senden. — Woher haben wir also die Weisheit, unsere Kinder so zu erziehen? Woher haben wir diese Erkenntnis? Sie ist nicht durch das Licht menschlicher Vernunft erzeugt, auch nicht aus menschlichem Willen hervorgebracht, sondern diese Erkenntnis wird vom Heiligen Geist durch das Wort Gottes in uns gewirkt. Die christliche Gemeindeschule, wie sie unter uns besteht, ist folglich ein Werk des Herrn, eine Gabe und ein Geschenk Gottes.

Ist nun unsere Gemeindeschule eine Gabe und ein Geschenk unsers Gottes, dann müssen alle Christen mit allem Ernst dahin wirken, daß sie eine solche Gemeindeschule unter sich aufrichten, eifrig wirken und missionieren, daß sie diese herrliche Gottesgabe nicht verlieren. In der Gemeinde aber sind hierzu besondere Männer berufen, Pastor und Lehrer.

1. Wessen Pflicht ist es, sowohl den Gemeindefindern, welche die Schule nicht besuchen, als auch den fremden, welche außerhalb der Gliedschaft der Gemeinde stehen, nachzugehen, um sie für die Schule zu gewinnen?

2. Was können Pastor und Lehrer tun, um rechtlichaffen für die Schule zu missionieren?

B. C. R.

(Fortsetzung folgt.)

Teaching Beginners to Read.

There are three possible means of acquiring knowledge: by direct stimulation of the special sense-organs, by being *told* about something, and by reading. A child may find out that a stove is hot by coming into direct contact with one, by being told that it is hot, or it may have read that fire makes things hot. Of these three means of acquiring information, the latter is probably used most in life, especially in school. The illiterate may become quite efficient in the use of his hands, may even be a fairly interesting conversationalist, and, in general, may be a good citizen of the state and a more or less useful member of society; however, he is at a great disadvantage compared with his more fortunate fellow-men who possess that great key to the wisdom of all ages, the ability to read. This ability is the password by which its owner may acquire the stores of information which have gradually been accumulated by the world's wisest men. Above all, the ability to read makes it possible to study at first hand the divine knowledge that has been stored up by God Himself in His Book, the Bible.

Since reading is the stepping-stone to all knowledge found in books, the vehicle on which one may ride to the fountains of information, reading always has been, and probably always will be, the first and principal subject taught in the elementary school. The pupil's ability to read usually indicates his standing in other branches, allowing for exceptions. Advancement in arithmetic, geography, history, etc., is seriously hindered when the pupil cannot read fluently, accurately, and intelligently. This being true, it is of the utmost importance that reading be taught in the best possible way from the very beginning. Habits formed when a subject is first taken up influence progress in that subject throughout school-life, either for good or for evil. The greatest care must be taken that bad habits of reading shall not gain foothold. The best methods that our best teachers have devised should be employed.

No attempt will be made here to exhaust the subject of teaching beginners to read, since our valuable time will not allow an exhaustive discussion of the subject. We shall limit ourselves to the description and discussion of one method only, one which has given good results, and is being used by many of the country's best primary teachers. This method is a combination of the word and sentence method and the phonetic method. For our convenience we shall call it the "word-sentence-phonetic method."

Of the three words used in naming this method, the first and last are the most important, the sentence method being used only in the very beginning. The goal that must be kept in mind is rapid, visual word-recognition; everything else is only an accessory to reaching this goal. Now it happens that the principal aid in acquiring power in visual word-recognition, phonics, requires more time and energy on the part of both teacher and pupil during the first weeks than actual reading. It will be found necessary, in the beginning, to divide the time devoted to reading in the first grade into at least three periods, two of which should be spent on developing a system in phonics. Phonics and sight reading should not be taught together; each should be treated separately until enough phonetic power has been developed so that it can be used in the recognition of new words.

We shall now attempt to show in detail how one should proceed in teaching beginners to read. Begin by teaching sight words and short sentences. The purpose of all reading is to get the thought of the author from the printed page. Even the pupils should notice this. Thoughts are expressed in words and sentences, not in individual sounds and signs. If we should begin by teaching sounds and signs, and later put them together into words and sentences, the pupil's principal task would be mechanical analysis of words, or word-getting, instead of thought-getting. If this habit is once thoroughly established, children will read mechanically, word for word, without fully comprehending what they are reading. On the other hand, if the habit of looking for the thought *first* has been well fixed, mechanical devices become aids in rapid recognition of words, by which the thought may be gotten quickly and accurately. Let me repeat, begin with teaching words as wholes and short sentences.

The equipment of the schoolroom in which the beginnings of reading are taught, should include a good reading chart, cards on which the words that are taught as wholes are printed in large

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type (perception cards), individual letters printed on heavy cardboard three to four inches high, and a suitable rack on which words may be built with these letters. Each pupil should have a box of letter-cards, a box of word-cards, and colored crayons. The ingenious teacher will probably add to this equipment, only the minimum is given here. The reading chart should not include pictures. Pictures and objects separate from the charts will be very useful, but they ought not to form a part of the chart. Pictures are a much greater attraction for the eyes of the beginners than words. When they form a part of the chart, the child has difficulty in directing its attention to the word-pictures instead of to the attractive colors, etc. Pictures are counter attractions which hinder the formation and fixing of "word-pictures." Later, when the words and sentences that have been taught from the chart are read from the primer, proper and good pictures give new life to the old words and sentences.

Whenever possible the new words should be introduced by short, interesting conversation. Suppose that the first sentence to be learned is "See mama." The teacher might show a few interesting pictures without much comment, and finally ask what some of the colors are, and then ask how they know that something is red, green, or yellow, etc. The pupils will answer that they can *see* it. The word "see" could then be shown and the children told that it has two "eyes" (ee) just as they have, and that whenever they see those two "eyes," they will know that they shall say "see." Show the word on the perception card, point it out on the reading chart, and let each child point one out and read it. Place the perception card at a place where it can be seen from the children's seats. Then the teacher might say: "This word tells us to see something. What do you like to see?" All kinds of answers will be given. Teacher: "But whom do you like to see best of all, especially when you are hungry or at bed-time?" Some one will answer, "Mama." Teacher: "Is mama as little as you are?" Children: "No." "How is she?" "Big." Teacher: "Some mamas are even big and fat. I shall show you a big, fat 'mama.'" Teacher shows the word "mama" on perception card and points out the difference in size compared with the word "see." Now "mama" may be shown on the chart and pointed out and read by each child. The sentence, "See mama," may now be shown and read, always by each child. A little chorus work may be done to enliven the lesson, but depend only on individual work for fixing words. The teacher might say, "This tells us to see mama, but we can't see her.

Suppose that one of you play mama so that we can see her." If none of the beginners has the courage to volunteer, a girl from another grade may take the part and stand before the class. The pupils or the teacher (or both) may then point to this "mama" and read: "See mama." This would constitute one lesson. In the next lesson this would be thoroughly reviewed and a word or two added, always remembering that one must proceed so slowly that *every* child must learn every word well. Here, if at all, the proverb, "Haste makes waste," is in place. Whenever a new word is taken up, try to find some characteristic about its appearance that will help the pupil to remember it; for instance, in the word "kitty" call the lower part of the "y" the kitty's tail. The ingenious teacher will find many little schemes and tricks by means of which he will make the lesson interesting and successful.

During the first weeks every word that has been learned should be reviewed every day. This may be done by showing the perception cards individually, and requiring the children to be able to recognize every word at sight; or the teacher might build the words with the letters mentioned in the paragraph about equipment, either as individual words or in new sentences. If the pupils have boxes of word-cards, they might be shown how the words look on small cards, and be required to pick out as many of each word as they can find. By and by they might be told to build sentences with the words that they have learned. It is not advisable to use the blackboard in the beginning, neither in printing the words nor in writing them. The words printed by the teacher are, at the best, inaccurate word-pictures, and the words in script in no way resemble the printed words on the chart. No matter how the blackboard is used, it is more likely to confuse the children than to help them. The reading chart and the primer should be arranged in such a way that only a comparatively small number of words is learned and that these words are used over and over in interesting reading matter. Later we shall hear more about the nature of the reading matter that should be used in the primary grade. What has been said about teaching sight words is merely suggestive; other schemes that are equally good may be devised.

As the number of words taught as wholes increases, it becomes more and more difficult for the pupils to distinguish between them, they become confused, and it becomes necessary to have a key of some kind that will help them to read new words and to avoid confusion among those already learned. This key is a working

knowledge of the phonics of the English language. It is true that a large number of English words are unphonetic, but about 86 per cent. of the words used by children in the first three grades are phonetic and the percentage of those used in the first grade is even greater. Every author of modern readers recognizes the value of phonics in reading, and opinions differ only as to the amount that should be taught, the time when it should be taken up, and the method to be used.

The work in phonics should be taken up at the same time that teaching of sight reading is begun, but not in the same lesson-period. The two should be treated independently of each other for some time, until enough phonetic power has been acquired that it can be used in reading new words. As has been said before, it will be found advisable to divide the time ordinarily devoted to reading into three periods, two of which should be devoted to phonics. The first sound to be learned is the short sound of "a." Teach the *sounds* of the letters only, not their names. It may be somewhat difficult for the inexperienced teacher to make this work interesting, but with some practise and the proper helps it can be made the most interesting lesson of the day. Wind a little story about the letter, as, for instance: "Tommy Brown had a little baby sister. For a long time she could not talk at all. She could only pucker up her little face and cry and cry. But one day baby just opened her eyes at Tommy and said:— Well, here is a picture of just what baby said. (Show card.) She said 'a.'" (Similar stories to all letters will be found on the back of Mr. Fasset's large Letter-cards.) The "a" may now be shown on the card-board letter-cards. It might be pointed out that the "a" is open in the front just like the baby's mouth when it said "a." Let each child produce the sound several times clearly and correctly. As an aid in fixing the image of the letter in the child's mind, the teacher might mimeograph outlines of each letter, and when it is taught, let the children color or fill out the proper spaces. The letter might then be cut out with scissors.

After the sound "a" has been taught, several consonants should be learned. This may be done in about the same manner as the "a" was taught. The s, h, m, t, p, f, and r sounds should be learned before any attempt is made at combining or blending sounds.

The next step, blending a consonant with the "a" is somewhat difficult and highly important. One effective course of procedure

is to place the "s" on the frame at the beginning of the line and the "a" near the end. Let the two play a game of tag, agreeing beforehand that the "s" must say what it can while chasing the "a" and that the "a" must cry when tagged by the "s." The result will be s—a. The teacher should first demonstrate how the game is to be played and then let the pupils play along in concert. Gradually decrease the space between the letters until at last they stand almost against one another. Show that when the "s" makes a quick jump at the "a," they sound "sa," and when they stand against one another, we read "sa." Proceed in a similar manner with the other consonants until all that have been learned can be blended with the "a." Do not proceed to the next step until every child can sound all the combinations of the consonants already learned with the "a," the consonant being placed *before* the "a." The work in phonics up to this stage may require from two to four weeks. Make haste slowly.

The next step will be to add consonants *after* the "a," to form words like "man," "sat," etc. Again the cardboard individual letters will be a great help. Place "sat" on the frame, allowing some space between each, and let the three play "chaser" (tag), the "s" chasing the "a" until he touches it, and the "a" crying until it touches the "t." The result will be "s-a-t." Gradually decrease the space between the "s" and the "a" until they touch, and then decrease the space between the "a" and the "t" until they touch. Do the same with other combinations. After this can be done with some ease on the frame by every pupil, the same work should be done from the chart. At this stage the pupils should be able to sound words like fan, ham, ran, rat, etc.

The next vowel may now be taken up together with one or more additional consonants. Proceed in the same or similar manner as with the "a" and consonants learned so far. Use only words containing the new vowel until it has been thoroughly learned, and then mix up the words so that the pupils must distinguish between words containing "a" and words containing "i." The latter is a difficult step, and much drill will be required fully to master it. The ingenious teacher will find or invent games, etc., to make this work spirited and interesting.

The remaining vowels and consonants and consonant digraphs should be taught in a manner similar to those mentioned. About three months will be required to finish the short vowels and the consonants, and some teachers who have a number of grades in

the room will probably not finish in that time. It will be better to proceed too slowly than too fast.

By the end of about the fourth month, the pupils will have acquired enough phonetic power that they can begin to use it in reading. The primer should now introduce new words more rapidly, especially such that can be sounded by the children. This is an important and tedious step in reading, and much individual work must be done so that every child, if possible, sees how sounding words helps in reading.

We shall not take time to discuss the remaining steps in phonics. A good chart and primer will introduce them in their proper order and give suggestions for teaching them. The sounding of more complicated words, such as squirrel, children, etc., is not important in the first grade, compared with the sounds of the consonants, short and long sounds of the vowels, and the diphthongs. Review these again and again, even in the second grade.

All that has been said so far about method is only of a suggestive nature. The experienced teacher will gradually develop his own method. It is enough if his method is fundamentally correct; the details will be carried out differently by every individual teacher. In all teaching it is the qualities of the teacher that count. A good teacher will have some measure of success with any method and any text-book, and a poor teacher will fail even when he tries to use the most approved methods and the best text-books and helps. The greatest measure of success will, of course, be achieved by the teacher possessing the proper qualities, using the best methods and the best text-books and helps, and this is the ideal we should strive to reach.

In conclusion we shall allow ourselves a few remarks pertaining to the nature of the reading matter that should be used in the primary grade. The selection should be governed by the two principal laws of learning: the law of exercise or practise, and the law of effect. The law of exercise or practise demands that the matter to be learned should be practised or drilled enough to make the pathways in the nervous system so deep that they become practically permanent. The law of effect demands that the material to be read should be of such a nature that it will affect the reader pleasantly, it should give rise to pleasant feelings, it should be interesting. Interesting reading matter makes a more vivid impression, and it gives rise to pleasant feelings which tend to make the reader continue the process giving the pleasurable feeling.

The total effect of the interesting reading will be twofold: First, it leaves more impression on the nervous system; secondly, the pleasant feeling which results tends to keep the process going. Both facilitate learning.

The question now arises: What kind of reading matter conforms to these laws? Children at the age of six years are strongly motor-minded. They are interested in doing things, seeing things done, or hearing some one tell of some activity. In their speech the number of verbs used is relatively much greater than in the case of adults. They care little for descriptive detail. The reading matter for a beginner should therefore tell about activities, and especially such activities as he has experienced himself, or might experience. Account of a fire with the coming of the fire department, of a picnic, of a fishing trip, or of a game, etc., are sure to interest him. The vocabulary used should be small, and the words used as often as possible, to give the practise that is necessary to fix the word-pictures. When the child's reading vocabulary becomes large enough, suitable stories should find a place in the reader. These stories should be so closely fitted to the mind and heart of the child that he is eager to read them and spontaneously makes the necessary effort to overcome difficulties. The first stories to be read should be of the kind in which the same words and sentences occur again and again, such as the story of the Little Red Hen, Three Little Pigs, and others. The repetitions are interesting to the child and at the same time offer the necessary practise in reading. There should be many stories and situations that can be dramatized by the children. Dramatization helps them to see the scenes of the stories and situations more vividly and to understand and remember them better. Children delight in this work, and it serves to create an interest and love for reading and school work in general.

Rhymes and easy poetry with a pronounced rhythm also should have a place in the reading matter of the first grade. These might include a few nursery rhymes and poems relating to child activities, such as: "Little Pussy" by Jane Taylor, "Twinkle, Twinkle, Little Star" also by Jane Taylor, "The Party" by Gelett Burgess, "The Swing" by Robert Stevenson, and others. In general it should be borne in mind that in the first three grades the children are learning to read, and in the later grades they also read to learn, and that the selection of reading matter should be governed accordingly.

H. MERTZ.

A Course in Grammar.

(Continued.)

CONJUGATION.

In drilling the conjugation, the principal part of the teacher's work is the hearing of recitations and a judicious assignment of the lessons.

The greatest emphasis should be placed on the synopses of the verb. These should be thoroughly drilled and reviewed. If the first person, singular number, of the various tenses and modes is learned first, the remainder of the conjugation will be very readily memorized.

Call attention to the fact that the potential verb forms can be conjugated only in the present tense, the past tense, the present perfect tense, and the past perfect tense, and that in the imperative mode the conjugation is limited to the second person, present tense.

PARSING OF VERBS.

After all the properties of the verb have been discussed and learned, it is well to conduct reviews by parsing exercises. It is advisable always to arrange the properties of the verb in the same order when parsing. The following arrangement is suggested: Form, Class, Voice, Tense, Mode, Person, Number, Principal Parts, Syntax. (Use of the verb in the sentence.) A strict adherence to this order of parsing will save time. Both oral and written parsing should be drilled, although preference should be given to written parsing for two reasons: It affords interesting and instructive busy work, and each individual member of the class may be held to do all the work.

In all written work in the parsing of verbs, neat work must be insisted upon. If the model given on page 133 of the *Modern Grammar* is followed, the children will have a clear picture of all the properties, and will gradually accustom themselves to neat and accurate work.

Oral parsing of verbs often becomes tedious and monotonous because of the many different properties, and because of the many errors which are likely to be made. Sometimes the monotony may be relieved by a parsing contest, similar to spelling matches. The boys may form one side and the girls the other, or sides may be selected by the teacher or chosen by the pupils. Exercises may also be done at the blackboards. As far as possible there should be variety in the work.

ERRORS IN THE USE OF VERBS.

In one of the previous paragraphs, reference was made to errors which may be made in using the past tense and the past participle of the verb, as, "I seen him," "I have froze my fingers," etc. Before the work upon the verb is completed, it is advisable to call attention to the more common errors in the use of verbs. Some of these are the following:

1. Using "can" for "may."

"May" implies possibility. It is also used where permission is desired. "Can" implies power. Thus: "I *can* leave the room (I am physically able), but I *may* not (I have no permission)."

2. Using "was" for "were" in the first person and the second person of the subjunctive mode.

3. Using "don't" for "doesn't" in the third person singular number.

4. Using "seen" for "saw" in the past tense.

5. Using "lie" for "lay" and "lay" for "lie."

6. Using "shall" for "will" and "will" for "shall."

Teach that "shall" is used in the first person and "will" in the second and third persons when future time is to be indicated. In all other cases, where willingness, promise, threat, or determination is expressed, the forms are reversed, *i. e.*, "will" for the first person, and "shall" for the second and third persons. Illustrate the difference by numerous examples. Thus:

I shall go to Chicago to-morrow. (Mere future time.)

We shall study diligently during vacation. (Mere future time.)

You will be late. (Mere future time.)

He will bring the money next week. (Mere future time.)

I will come to-morrow. (Promise.)

I will not do this. (Determination.)

I will hit you. (Threat.)

You *shall* take your seat. (Determination.)

He *shall* remember this. (Threat.)

We will write very soon. (Promise.)

Have the children look up the auxiliaries "will" and "shall" in the *Reader* or some other book, and have them give the reasons why the one or the other auxiliary is used. Teach them that "should" and "would" follow the same rule as "shall" and "will."

7. Using "should," meaning obligation, for "must" or "are to" when compulsion is to be indicated. The improper use of "should" is shown in the following: The teacher wishes John to come in, and says to Henry: "Go to the door, and call John in." Henry

calls to John: "John, you should come in!" He ought to have called: "John, you *must* come in!" or, "John, you *are to* come in!" Evidently the teacher does not wish John to decide whether to come in or not. "Should," however, means, "John, you ought (should) come in, but if you do not think it necessary to come in, you need not." But the teacher has already decided that John is to come in, and the calling is in the nature of a command, and therefore should be, "John, come in!" or, "John, you must come in!" or, "John, you are to come in!"

The confusion evidently arises from a faulty conception of the German forms of *sollst* and *solltest*, when these are translated into English. Thus, "Du *sollst* hereinkommen," translated is: "You *are to* come in"; and, "Du *solltest* hereinkommen," translated is, "You should (or ought to) come in." Call attention to the fact that

sollst means *must* or *are to*;
solltest means *should* or *ought to*.

Exercises showing the differences must be written by the class, and, if possible, little dialogs, in which the various forms are used.

8. Using "want" for "wish."

"Want" expresses need; "wish" implies something desirable. We may *wish* for candy, but we do not *want* it.

THE INFINITIVE.

Some grammarians give the infinitive as a mode of the verb. However, it is best to regard it as a form of the verb. Show that the infinitive is so called because its form is not affected by person and number.

The infinitive form is usually preceded by its sign *to*. The principal infinitive forms of the verb "love" are *to love*, *to have loved* (active), and *to be loved*, *to have been loved* (passive).

Show the difference between "to" followed by a noun or a pronoun, and "to" followed by a verb. Drill and illustrate the fact that "to" followed by a verb forms the infinitive. Thus:

to play, *to sing*, *to jump*, *to write*
 are infinitives.

Show that if we attempt to limit the infinitive by the person and number of the subject of a sentence, the words do not make good sense. Thus:

He to be sick.
 I to play.
 They to eat.
 We to have written. Etc.

Have the class discover the infinitives from sentences in the *Reader* or *Grammar*, and also construct sentences containing infinitives.

Some grammarians give lengthy expositions upon the use of the gerund as infinitive. The gerund is sometimes called the "infinitive in *ing*" or the participial infinitive or the verbal noun. It is best, however, to teach this form of the verb as a participle. While the use of the gerund as infinitive is shown by some authorities, it requires considerable drill to fix the distinction, and it is just as well and much simpler to treat the form in *ing* as a participle, even when it is used as a noun. For an exposition upon this subject see the *Modern Grammar*, pages 149 and 150.

USE OF THE INFINITIVE.

Show by illustration that the infinitive is used as a noun, as an adjective, and as an adverb.

1. As a noun:

a. *To hear* the music gave him pleasure. (*To hear* used as a noun, subject of the sentence.)

b. John liked *to fish*. (*To fish* used as a noun, object of the verb liked.)

c. The merchant was *to come* early. (*To come* used as a noun, complement of was.)

d. The farmer did all the work except *to plow*. (*To plow* used as a noun, object of the preposition except.)

2. As an adjective:

Pure air *to breathe* is essential to good health. (*To breathe* is used as an adjective, modifying air.)

Show that the infinitive is added to a noun or pronoun just as a common adjective is. As:

Air *to breathe*, is the same as breathable air.

Water *to drink*, is the same as drinkable water.

Food *to eat*, is the same as eatable food. Etc.

3. As an adverb:

As adverb the infinitive is added to verbs, adjectives, or adverbs.

a. The lady came *to see* me. (*To see* is used as an adverbial modifier of *came*.)

b. The boy was glad *to find* the watch. (*To find* is used as an adverbial modifier of *glad*.)

c. Peaches ripe enough *to eat* were growing on the trees. (*To eat* is used as an adverbial modifier of *enough*.)

Have the children construct sentences with the infinitives used as modifiers of adjectives, verbs, and adverbs. Have them also discover the use of infinitives in sentences selected from the *Reader* or the *Grammar*.

Show finally that, although the sign of the infinitive is usually given, it is sometimes omitted, especially after the verbs, *bid*, *dare*, *feel*, *hear*, *help*, *let*, *make*, *see*, and a few others. Thus:

1. Let Henry see him stand. (To stand.)
2. The lady helped Mary sew. (To sew.)
3. Her mother made her go. (To go.)

The infinitive in such constructions may often be improperly construed as a verb. It will be noted, however, in the illustrations given, that "him" (sentence 1), "Mary" (sentence 2), and "her" (sentence 3), are all in the objective case, and that the verb forms are not predicates, but are used as complements to the objects. If the form is a simple verb, it will be used as the predicate in the sentence.

Have the children write sentences illustrating the infinitives used with the "to" sign omitted.

Errors in the use of the infinitives may be taught according to the exposition on pages 147 and 148 of the *Modern Grammar*.

(To be continued.)

M.

Sunday-School and Catechism Study in Church Services.

(English version of the German article: "Sonntagsschule und Christenlehre.")

In the interest of the parochial school, the District School Committee takes leave to offer for the careful consideration of all a recommendation regarding the Sunday-school and catechism study in the regular church services.

One of the signs of the times is the remarkable willingness of many *Lutheran* congregations to institute a Sunday-school after the fashion of the sects and to discontinue the catechism study in divine services.

Wherever it is absolutely impossible to have the parochial school, the Sunday-school is in place; but it is the Lord who will judge, not our own sinful selves, whether or not it was, or is, im-

possible to have the parochial school in this or that congregation. Wherever a Sunday-school must be installed because the meager bit that it affords children of the Word of God is the best that can be done under the circumstances, it should be made very plain to the congregation that it is not complying with the command of the Lord as fully as it should, and that the parental training of the children is rendered all the more responsible and difficult, if not questionable, because the children are compelled to spend the greater part of the week under the influence of irreligious public schools. If the proper understanding of these things is dominant in such congregations, the result will be a parochial school as soon as circumstances permit.

Children attending a parochial school are in no need whatever of the Sunday-school, for in them dwells the Word of God more richly than any Sunday-school can supply it; they are, besides, so well taken care of in every other respect that the Sunday-school could add nothing to their well-being. "But," some one interposes, "when properly conducted, the Sunday-school may become an asset to the day-school; it may gain pupils for the latter." This claim admits that the Sunday-school may also do the opposite. Moreover, it is a mere assumption, an opinion, a contention, which awaits proof. Of 24 congregations in our District, 22 have gained no scholars by the Sunday-school for the parochial school; one claimed to have held its own children, and only one reported a gain of a few. In 22 cases out of 24, no gain! And would any one dare to claim that all of the 22 Sunday-schools had not been conducted properly? Do not expect too much of the Sunday-school as an asset for the parochial school. If it were that, as we so readily assume, especially when purposing to introduce it in conjunction with a good parochial school, we all should welcome and heartily support it.

Whether a Sunday-school is a blessing or a detriment to the Christian day-school, depends not so much on the manner of operation as rather on the spirit of its supporters who love it and hold it either equal or superior to the parochial school. How remarkable, that congregations are so easily enthused for the Sunday-school, or rather, that the enthusiasm which springs automatically from within the congregation is so hard to suppress! On the other hand, how difficult to interest a congregation without a parochial school for its adoption! Are we not told that, in many instances, it is practically impossible?! People do not think the Sunday-school superior to the parochial school, but they

do not want the latter. The underlying reason is the poor grade of understanding in matters pertaining to the Christian training of children and, in consequence thereof, the aversion to support this work financially.

Christians are still in the flesh. They frequently do not appreciate the full value of a Christian training for their children and are only too apt to become indifferent to, and ignorant of, their duties as parents and congregations. They also love carnal things and are, by nature, lovers of money. But if the proper understanding predominates in them, because they are still true Christians, they will combat this evil lust. No sacrifice, financial or otherwise, will be too great for them if they are aware of their great responsibility towards the children. Their faith overcomes their natural selfishness and disinclination towards giving money for so worthy a purpose as to teach their children the ways of the Lord, and their faith remains victorious. If, however, true understanding does not predominate, if indifference gains the upper hand, and the love of money goes uncontested, it is only natural that people are averse to supporting the parochial school, which makes real financial demands, and are content with the Sunday-school, which makes no such demands, regardless of the merits or demerits of the one or the other. Let every one be certain of his course! There is a day coming when we must give an account of ourselves. Every one will be held to answer for what he has done or left undone, also in regard to bringing up his children "in the nurture and admonition of the Lord." On that day neither opinion nor excuse will avail anything. The Lord Himself will interpret both His demands and our actions. He says, "The words which I have spoken, the same will judge him on that day."

Now, as to the catechism study in divine services, experience teaches that it is discontinued whenever a Sunday-school is instituted. The latter makes catechism study in services practically impossible; and that is a decided evil. Children who, for five days of the week, receive the best of instruction and training in the parochial school and on Sunday should be in church and in the catechism study of the whole congregation, to proclaim the glorious truths of Christian doctrine before the whole assembly of Christians, not primarily for their own sake, but for the sake of those who are out of school, for the sake of the confirmed, the adults, and the aged, whose only opportunity this is to have the catechism explained once more by their pastor, — these children, who, by their

presence and their answers, should serve the whole congregation, are taken into the Sunday-school, subjected to the training and instruction of men and women otherwise engaged in secular occupations and from time to time instructed to rehearse the prepared Sunday-school lessons; divorced from the regular church service by sending them home after Sunday-school with the excuse that they are unable to stand another whole church service, while every one knows that this is Sunday-school fashion; and kept or withheld from the higher duty of taking part in the catechism study of the congregation, making such study impossible and taking the bread of life away from many eager and appreciative souls. And all this for the sake of attracting a few strangers, who in many cases are never attracted; but the work goes right on in the hope of winning strangers.

Regarding this momentous phase of our church-work, we recommend the following: Let a congregation hesitate not in providing also for those of its children who cannot be reached by the parochial school, *e. g.*, those living too far away, also for those among the outsiders who can be won for instruction in the divine Word, children as well as adults. Do not hesitate to care for them on Sunday mornings, if that is the suitable time; and do not hesitate to call it a Sunday-school; and do all you can to increase this mission-field. But let your pastor or your parochial school teachers teach and train these strangers, being the official instructors of your church, and, by all means, *reserve your parochial school pupils* for service in church, for the catechism study of the whole congregation. In other words, do not augment your Sunday-school attendance by the parochial school children in order to be able, in the absence of the expected strangers, to arrange the usual number of classes, employ the usual teaching-force, and to have what is generally understood to be a real Sunday-school, after the fashion of those who have no parochial school, because that makes catechism study in church impossible. If the Sunday-school endangers the parochial school, as is claimed by many, and as experience seems to point out very plainly, this very thing of using the parochial school pupils to perfect the Sunday-school system is the greatest point of danger. A Sunday-school, operated as indicated above, will, of course, seem less attractive and popular to those who love great numbers and are interested mainly in the system; but if we are primarily concerned with the attractiveness and popularity of the system, it is questionable whether we are very much interested and concerned about the souls that the system

is to benefit. A popular Sunday-school, which may, by sheer attractiveness and popularity, draw a few strangers, while it prohibits the fruitful catechism study in church, is very likely to ruin more than it can ever hope to build up again.

THE SCHOOL COMMITTEE OF THE CENTRAL DISTRICT.

Some Characteristics Found in Children.

Every teacher who studies his pupils will generally find the following eight characteristics in every normal child:—

1. *Trust.*—Little children believe what is told them, especially when told by some one whom they love and esteem, or by some one in authority. For this reason, all those dealing with children must be truthful and trustworthy.

2. *Imagination.*—Children delight in the play of imagination. They will picture everything that is said to them very vividly; they will transform the real into the ideal, and weave their few experiences into fancies. As the years elapse, the teacher notes a marvelous growth of the imagination. Of this the teacher may make good use, both in teaching and in governing.

3. *Attention.*—The attention of children is intense, but not lasting or voluntary; they have not the power to concentrate effort or to fix the mind persistently on an object and resolutely exclude all irrelevant objects from the mental view.

4. *Imitation.*—Most all children have a very strong inclination to imitate others, especially those whom they love and honor, as their parents and their teachers. It is, therefore, imperative that the teacher have good habits and manners, otherwise his pupils will acquire his evil habits and despicable manners.

5. *Memory.*—That which a child fully understands and of which it has formed a clear conception, it will remember all its lifetime. Bible-texts memorized in early childhood are often recited without trouble in old age.

6. *Curiosity.*—The curiosity of children is very active, but easily satisfied. If a teacher throws mystery about an object to which he desires to draw attention, he will find his whole class on its feet in an attentive attitude.

7. *Senses.*—The child, as well as every human being, knows the world through its senses. According to the use of its senses, the child forms sense-percepts, and according to its sense-percepts

its knowledge of the world is formed. This is very important for the teacher.

8. *Muscular Activity.*—All children delight in physical exercises or in the use of their muscles, especially when they are permitted to use them according to their own wishes or to demonstrate to some spectator the power of their muscles. W. C. K.

News and Notes of the Michigan School Campaign.

Following is the so-called School Amendment which was proposed in Michigan by the Wayne County Civic Association, alias the League for the Defense of Public Schools:—

“All residents of the State of Michigan between the ages of five and sixteen years shall attend the public school in their respective districts until they have graduated from the eighth grade.”

The reader will notice that apparently it is a compulsory school law. Many signed the petition with that understanding. Also note that it would compel all children to attend the public schools in their home district. A blind child in Detroit would not be permitted to attend the State Institution for the Blind in Lansing. If this amendment would have been adopted, not only private and parochial schools, but also the State institutions for unfortunate and defective children would have had to close their doors.

The men who belonged to the Wayne County Civic Association were not compelled to divulge their identity, nor were they obliged to state where they got their funds. A sorry comment on present conditions! Here was a group of obscure or rather hidden men proposing to the people of the State of Michigan that their State constitution should be amended on a vital point. This group of men was able to foist its proposition on the people's ballot at a general election. There was no law to stop them, no law to compel them to come into the open and fight as men should and as true Americans would. Is it not high time that measures were taken to make such occurrences impossible in any commonwealth of this greatest of all countries?

On Monday morning, October 11, at the beginning of the second week of the campaign, Rev. H. Frincke, the Michigan School Board's campaign manager, was struck by a speeding auto while crossing the street in front of our headquarters at the Hotel Tuller.

He saw the reckless driver bearing down upon him too late to escape, but with rare presence of mind he sprang upon the fender, thus probably escaping fatal injury. Even so he suffered painful injuries, especially about the left knee. As a result he was compelled to stay in bed for several weeks. During this time he continued to assist in conducting the campaign from his bedroom, which fortunately adjoined our offices.

One of our best assets in the campaign was Mr. Rheinhold of the Stotts and Superior Printing Company. At the beginning of the campaign he was called in, told what was needed, and he said, "I'll do it." He did. He turned practically his whole printing establishment over to us, running his presses night and day. At times he was even compelled to turn some of the work over to other establishments, so that frequently as many as three shops were working to get out our campaign literature. He never fell down on a promise, not even when we expected him to. He is a Lutheran.

The emergency Executive Board, created to handle the situation by the Michigan School Board, consisted of the following Detroit pastors: H. E. Heyn, E. G. Richter, F. A. Hertwig, O. J. Peters, R. H. C. Meyer, F. A. Kolch, E. C. Fackler. They were all "live wires," and it was a great pleasure to work with them.

A feature of the campaign was the creation of a Mothers' League. And these mothers surely did work. They kept us busy finding things for them to do. Mrs. H. C. F. Otte was the president, and Mrs. L. J. Reindel was the secretary.

Our Shipping Department in the Bethany School was probably the smoothest bit of machinery in the campaign. Loads and loads of printed matter were delivered there day after day for packing. As soon as it was packed, it was put aside for release according to a prearranged schedule. It was always ready for delivery to the post office when headquarters telephoned "go!" This department was conducted under the able direction of Bethany's three teachers, Herbert Brummer, Wm. Baur, and W. H. Matthes, who secured a large corps of men and young people to help them night after night.

Only once was the shipping department compelled to send out an S. O. S. call, namely when 120,000 placards and posters were delivered for packing and posting in one night. The difficulty was solved the next day when we sent out some of the speakers who happened to be quartered at the hotel. In a few hours the congestion was relieved, and everything was running along smoothly again.

Everybody helped. It was the greatest cooperative undertaking ever put across in Michigan. It showed what Lutherans can do when they get and pull together.

About four million pieces of literature were gotten out and distributed during the campaign.

Headquarters handled very nearly 30,000 pieces of mail.

Eighty meetings were supplied with speakers from headquarters. These speakers were drawn from half a dozen States. Every one was a real speaker and made a hit wherever he spoke.

During the last week of the campaign 58 dailies carried three 180-inch ads, setting forth our arguments why the citizens of Michigan should vote "NO" on the School Amendment.

A regular news service was established under the able direction of a man specially qualified for that work. The dailies and weeklies throughout the State regularly received whatever was held to be of news value, and we are happy to state that every courtesy was extended to us by the city editors of Detroit's great dailies, by the representatives of the Associated Press and by the officials of the Western Newspaper Union. They were practically unanimous in their opposition to the amendment.

We did not camouflage our campaign. We called ourselves the Lutheran Campaign Committee for Christian Day Schools and put that name on practically every piece of literature that left the press. We came out into the open, boldly stated what we believed to be the truth and took our chances. We fought like honest men and Americans and trusted in the sound judgment of the majority of our fellow-citizens. Incidentally this method won the approval of the public, so far as we could ascertain, and it gave the Lutheran Church more publicity of a really desirable kind than it has ever had in Michigan before.

It was a great campaign of education, and if the writer of these lines has learned anything, it is this: The very best thing for our interests and institutions against the wiles of unscrupulous foes is publicity. *Tell the public what you are and what you stand for. Tell the public what your enemies are aiming to destroy, and what the results will be if they are successful. And in telling, stick to principles.* The American public is still soundly American and believes in true American principles. It still believes in the Constitution and in the liberties and rights which it grants. But you must reach the public, especially the molders of public thought, the leaders in the community, and convince them.

The simplest and most effective way of reaching the public is through the liberal use of printers' ink. Printers' ink was one of Martin Luther's greatest servants during the Reformation. If it had not been for the fact that Luther used printer's ink unsparingly, his doctrines and principles would never have reached and convinced the multitudes. The press is the greatest modern invention for disseminating thought. And if we want to accomplish anything in the line of educating and convincing the public, we must make more diligent and effective use of printers' ink. We must do what Luther did in his day and what we were compelled to do in Michigan.

A certain member of our executive board said when he saw the samples of printed matter gotten out in the Michigan campaign: "If we can do this when danger is upon us, why cannot we do the same before danger threatens and thus avoid danger?"

There are other things which the campaign in Michigan has taught us. It would be premature and unwise to mention all of them now, but our readers may rest assured that they will be told and acted upon in due season. However, lest any one indulge in too much optimism over the outcome of the fight, it should be stated that under the circumstances the enemy polled far too many votes to suit us. We would much rather have seen him beaten five to one than just two to one. Of course, there were many reasons for this, over which we had no control, but the outcome of the Michigan school fight is likely to be considered a victory for the enemy, especially since his proposition was ultra-radical and fantastic. Our schools are indeed saved—for the time being. But we are not nearly out of danger. Indeed, strategy demands that we look upon this as but a preliminary skirmish in the real fight that is yet to come.

Let me therefore make this final appeal to all A. L. L. members: Join the League again for the ensuing year. Get new members. And let each local try to enroll another.

If the A. L. L. had done nothing more since its inception than to prove its readiness and ability to render such assistance as it gave in Michigan, that alone would be ample justification for its existence and sufficient argument for its continuation.

The A. L. L. will perform other service as well, but it is perfectly clear that it can perform service only in the measure in which it is supported. Therefore, if you sanction what it has done for Michigan, prove it by remaining a member and getting others to join.

JOHN C. BAUR, *General Secretary.*

Mob Insanity and the Only Remedy.

The mob mind is not the individual mind; therefore, mob acts are not the acts that any individual of the crowd would do alone. A mob is a disorderly, riotous gathering of human beings in which each one, for some time, adds to his own follies and evil passions those of others surrounding him in order to achieve some desperate purpose which, they believe, would be impossible to accomplish under ordinary circumstances or in an orderly and lawful manner. As a remedy, military discipline has been applied, but experience has taught that this is not a guarantee against mob insanity when some great excitement or calamity, some incident or speech excites the mind of the mob. It has been seen that even old age does not insure sanity when excited gatherings get the fever of violence. This fever is so contagious that every one near by will be contaminated. It is as dangerous to "hang around" the edge of an excited crowd in order to see or hear what is going on as it is to swim near a whirlpool.

Our country has been disgraced again and again by lynchings, burnings at the stake, and maltreating of speakers who dared to protest against lawlessness, and especially by the unjustifiable, inhuman treatment accorded a number of honest, lawful citizens during the war whom bigoted neighbors regarded as unpatriotic.

It is the solemn duty of every citizen to uphold the law. If that spirit of lawlessness is not suppressed in the right manner, if excited crowds remain unpunished when taking the law into their own hands, the time will come when any excited crowd will, if they so desire, punish whom they wish, whether innocent or guilty, stop the speech of any one whom they, according to their estimation, regard obnoxious, whether preacher, teacher, judge, or lawyer.

What can be done to suppress mob insanity? What is a sure remedy? The only remedy is God's Word, which teaches the true behavior towards our neighbor and towards our Government. The Word of God tells all men: "Thou shalt love thy neighbor as thyself" (Matt. 22, 39); "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the prophets" (Matt. 7, 12); "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven" (Matt. 5, 44, 45).

Many other Scripture-texts teach the duties arising not only from a relation founded in nature, as that of parents and children, but also those duties arising from a relation founded in agreement, covenant, compact, or contract, as those of servants and masters, of magistrates and subjects, government and citizens. These duties incumbent on servants and masters, magistrates and citizens, must be taught the children in their early childhood until the end of their days.

But the mere teaching of these duties will not change the hearts of men and induce them to abstain from mob insanity. They must be regenerated by the Word and must accept Jesus as their Savior, thereby becoming true Christians, who are willing to follow Christ and live according to His teachings. This is done in the Christian day-school. In such schools the child is daily under the influence of the Holy Spirit, who, through the Word of God, impresses upon their hearts and minds the love of Jesus and urges them to lead a godly life and, therefore, also to obey the magistrates and be subject to the higher powers. Rom. 13, 1; Titus 3, 1.

W. C. K.

River Forest Gymnasium.

DEAR COLLEAGUES, —

The ball is beginning to roll, though very slowly. From Buffalo, N. Y., from Evansville, Ind., from Crete, Ill., from Akron, O., alumni have sent donations which they have received from schoolchildren, from choir, from young people. In each case a personal donation was added. What are you doing? What do you intend to do?

With sincere greetings,

THE GYMNASIUM COMMITTEE:

E. KOEHLER.

O. RUSCH.

E. H. ENGELBRECHT.

Altes und Neues.

Inland.

President Pfotenbauer Honored at River Forest Teachers College. — Upward of 300 Lutheran pastors of Cook County gathered at the college on Tuesday, November 30, 1920, to honor the President of Synod, the Rev. F. Pfotenbauer. For forty years the worthy President has served the Lutheran Church, first as missionary in Canada, North Dakota, and

Minnesota, then as President of the Minnesota District of Synod, and for the last ten years as President of the entire body. In recognition of his faithful work the faculty of Concordia Seminary at St. Louis had conferred on President Pfotenhauer the honorary degree of Doctor of Divinity. For the purpose of celebrating the forty years of service and the bestowing of the degree the gathering at the college had been arranged. The guests arrived at 7 o'clock. The guest of honor was greeted by the college band. He was then escorted to the college chapel, where, after an organ prelude by Prof. M. Lochner and a hymn sung by the assembly, the Rev. F. Brand, First Vice-President of Synod, delivered the principal address of the evening and presented the diploma. The Rev. L. Hoelter, senior of the Chicago Pastoral Conference, and the Rev. F. Brunn, chairman of the college of District Presidents, then addressed the newly created Doctor of Divinity, conveying the congratulations of their respective groups of pastors. The students' chorus and the Arion Double Quartet sang suitable selections under the direction of Prof. A. Kaepfel. — After the academic celebration a banquet was served in the college dining-hall. During the banquet a number of addresses, both serious and humorous, were delivered by representatives from every part of Synod. Among those present were the presidents from various Districts of Synod. Letters and messages too numerous to be publicly read were presented to Dr. Pfotenhauer for home reading.

E. H. E.

Einführung Prof. G. Gärtners. Am Dienstag, den 4. Januar 1921, wurde Lehrer G. Gärtners von Detroit als Professor an unserm Lehrerseminar zu River Forest eingeführt. P. Aug. Burgdorf hielt die Einführungssrede. Die Einführung wurde von Präses J. Brunn, dem Vorsitzenden der Aufsichtsbehörde des Seminars, vollzogen. Der Herr segnete die Arbeit des neuen Lehrers an unserer Anstalt zum Wohl seiner Kirche! — Es arbeiten jetzt an der Anstalt zehn Professoren und drei Hilfslehrer. Die verhältnismäßig große Zahl der Lehrer ist nötig wegen der 59 Musikabteilungen, die wöchentlich 100 Unterrichtsstunden erfordern. Dies nimmt die volle Zeit von vier Lehrern in Anspruch. E. G. E.

Amtsjubiläum. Die Westliche Lehrerkonferenz versammelte sich am 26. November in Menomonie, Wis. Diesmal jedoch wollten die Herren Kollegen nicht nach Hause reisen, ohne zuerst eine Jubelfeier abzuhalten. Denn fünfundschwanzig Jahre waren bereits verflossen, seitdem ihr Senior-Kollege A. Stindt als Schulamtskandidat in den Dienst der Kirche trat. Herr Lehrer Stindt ist somit der erste Abiturient unsern lieben Lehrerseminars zu New Ulm, dem der treue Gott es vergönnt hat, fünfundschwanzig Jahre lang ihm in seiner Kirche zu dienen. Nachdem man sich während des Tages durch die Arbeit der Brüder gegenseitig ermuntert hatte, wurde die Einladung des Kollegen O. Stindt, den Abend bei ihm zuzubringen, mit Dank angenommen. In der Schulhalle war eine größere Feier vorbereitet worden, und der Ortspastor hielt eine Jubelpredigt. Darauf überbrachte Herr W. Westpfal die Glückwünsche der Gemeinde, und Herr B. Bugsbeger begrüßte den werten Jubilar im Namen des Jugendvereins. Beide überreichten ein Geldgeschenk. Herr Kollege Kelpo wünschte im Namen der Konferenz dem lieben Jubilar Gottes reichsten Segen und überreichte ein

Geldgeschenk. Darauf verlas der Ortspastor die eingelaufenen Gratulationschreiben von Herrn Pastor J. Schwarz und der Gemeinde und deren Pastor zu Barre Mills, Wis. Die Schule in Barre Mills war die erste Stelle des werten Jubilars; dort hat er dreizehn Jahre im Segen gearbeitet. Dem Schreiben der Gemeinde war beigelegt ein Geldgeschenk. Auch übermittelte der Telegraph einen Segenswunsch von Pastor H. Siegler. Mit bewegten Worten dankte der Jubilar. Dann folgte eine angenehme Nachfeier. Möge diese Jubelfeier dazu beigetragen haben, unsern lieben Herrn Lehrer in seinem schweren Amte zu ermuntern, wie in den fünfundzwanzig Jahren so auch fernerhin auf die gnädige Hilfe Gottes zu vertrauen. — Ja, möge Gottes Gnade ferner über Gemeinde und Lehrer walten, damit er mit uns ein fröhliches Jubelfest im Himmel feiern möge!

(Gemeindeblatt.)

Conference and Jubilee. — The teachers of the Michigan District met in conference at Zion School in Monroe, Mich., November 10—12, 1920. The meetings were very well attended. Prof. W. Wente of Saginaw and Teacher C. Gieschen of Milwaukee were present as visitors, and by the part they took in the deliberations of the conference contributed materially toward making the meetings interesting and instructive. M. Paul Mohrhoff, the local teacher, conducted a half-day's regular school as a practical demonstration, and six other teachers presented practical lessons in various branches. Prof. Wente lectured on apperception, and Teacher Zimmer on the training of the memory. Undoubtedly the teachers received much benefit and inspiration from the presentation and discussion of the various lessons. On the second evening of the conference its members were the guests of the mixed choir of the congregation at a banquet served at the parish-hall, during the course of which the conference celebrated the silver jubilee of Teacher Paul Mohrhoff, who has taught school in various congregations since January, 1895, and is now at the head of Zion School at Monroe. The Rev. H. Zapf made an address appropriate to the occasion, basing his remarks on Is. 49, 4, and chairman W. J. Rudow extended the congratulations of the conference, presenting a purse as a token of esteem from the members of the body to their colleague. The mixed choir also presented Mr. Mohrhoff with a silver-jubilee token. Short addresses were made by several of the conference brethren, and Mr. Mohrhoff, to whom the whole celebration came as a complete surprise, responded with a few words of hearty thanks and appreciation. Vocal and instrumental music, furnished by choir members and teachers, gave an agreeable variety to the entertainment of the evening. The conference closed on Friday, accepting an invitation from the congregation at Seio to meet there next year. — *Northwestern Lutheran.*

Lehrermangel und Parochialschulen. Am 12. Dezember 1920 schrieb die „Abendpost“ von Detroit, Mich., hierüber folgendes: „Der Bundeskommissar für Erziehungswesen, P. P. Claxton, gibt die Zahl der Kinder, die im letzten Jahre vom Schulbesuch ausgeschlossen, also des Rechts auf Schülerziehung beraubt wurden, auf drei bis vierhunderttausend an — weil es an Lehrern mangelte! Da braucht es einen nicht zu verwundern, daß die Zahl der Analphabeten in den Vereinigten Staaten

auf über fünf Millionen gestiegen ist. Es wundert einen mehr, daß es Amerikaner gibt, die sich für gute Amerikaner halten und im letzten Herbst Sturm liefen auf die Parochialschulen, deren Schließen noch mehr Kindern die Unterrichtsgelegenheit genommen hätte. Der Kommissär sieht keinen Ausweg. Die Schulen werden etwa 150,000 neue Lehrer nötig haben. Wo sie hernehmen? Im besten Falle, meint Dr. Claxton, werden sich 30,000 melden, die für den kargen Lohn und aus Liebe zur Sache sich dazu hergeben, die Lücken zu füllen. Und doch hatte die Clique der Hamiltons die Redlichkeit, trefflich ausgebildete Lehrer, die nicht bloß des Geldes wegen und nur aus Liebe zur großen Sache der Schule und der Jugend dienen, aus dem Amte drängen zu wollen, trotzdem heute bereits, dieser höchsten Autorität im Lande nach, es an 150,000 Lehrern fehlt! Viele Lehrer des öffentlichen Schulsystems haben, als die Kosten des Lebensunterhalts die Einnahmen als Lehrer weit überstiegen, den Lehrerberuf an den Nagel gehängt, sich lukrativere Stellungen gesucht und gefunden. Wer wollte es ihnen verdenken? Die Lehrer der Parochialschulen haben mit wenigen Ausnahmen auf ihren schweren Posten ausgehalten. Und es war gut, daß es solche Opferfreudigkeit noch gab. Denn groß genug ist heute schon der Mangel an Lehrern, so groß, daß 40,000 Kinder auf den Weg der Analphabeten getrieben werden.“

Religious Council Starts Day-school of Religion at Appleton, Wis. — Representatives of churches, Y. M. C. A., Red Cross, and other moral and religious organizations formed a council of religious education in the beginning of December, 1920, which will have for its ultimate purpose the establishment of a religious day-school. The first step will be the training of teachers and leaders.

Die Vereinigte Lutherische Kirche sagte in Washington, D. C., einen Beschluß, wonach der Versuch gemacht werden soll, etwa 500 neue Studenten der Theologie zu gewinnen. Ferner soll mehr für die geistliche Versorgung der lutherischen Studenten und Studentinnen der Hochschulen des Landes getan werden, besonders der Harvard- und der Ohio-Staatsuniversität und der Universitäten in Illinois und Wisconsin. Es wurde berichtet, daß in den letzten zwei Jahren nicht weniger als \$3,272,000 für die höheren Schulen der Vereinigten Lutherischen Kirche aufgebracht worden sind.

(3. u. A.)

Auf dem Seminar der Zowashnode in Waverly, Iowa, studieren dies Jahr 208 Schüler und Schülerinnen. Diese verteilen sich, wie folgt: 27 bereiten sich als Lehrer und Lehrerinnen vor, im Proseminar sind 17 junge Leute und in der Präparandenschule 6. Die Academy zählt 53 Studenten und das Commercial Department 51 junge Leute. 24 Studenten studieren hauptsächlich Musik.

M. L.

Dr. Patrick McCormick, Professor der Pädagogik an der katholischen Universität in Washington, schlägt die Zahl der römisch-katholischen höheren Schulen in den Vereinigten Staaten auf etwa 1300 an. Ungefähr 100 davon stehen mit colleges in Verbindung. 500 sind nur für Mädchen, 480 gemischt und 125 nur für Jünglinge. Beinahe alle männlichen Schulen dieser Art sind mit Parochialschulen verbunden, während die weiblichen meist selbstständige Akademien sind.

(School Life.)

Ausland.

Die berühmte deutsche Orgelfirma E. F. Walder & Co. in Ludwigsburg, Württemberg, feierte letzten August ihr hundertjähriges Bestehen.

M. L.

Bei Ausgrabungsarbeiten in Palästina hat man Mauern und Säulen zutage gefördert, die darauf schließen lassen, daß man die Ruinen der alten historischen Stadt Tiberias gefunden hat. Die Stadt lag am See Genezareth, auch See von Tiberias genannt, und war zur Zeit Jesu der Wohnort des Vierfürsten. Später wurde sie der Sitz einer berühmten jüdischen Gelehrtenschule.

(3. u. A.)

Correspondence.

L. W. J. in T. — You desire the meaning and the correct pronunciation of the title *Les Miserables*. The translation of this title is "The Wretched Ones," and the correct pronunciation is as follows: le mi-ze-ra'bl (both e's as in *there*, i as in *machine*, a as in *arm*).

S. in N. — You state in your letter that you have refused to play such songs as "Oh, Promise Me" and other secular marches at weddings in church, and ever since notice an animosity toward you on the part of certain members. Do not fear; you have done what is right. In 1912 a large church-body passed the ruling for wedding celebrations and funerals "that neither bride, bridegroom, nor organist shall be permitted to make free choice of music for processional or recessional, and the wedding marches of Mendelssohn and Wagner shall be prohibited. Neither shall they be permitted to make vocal selections, because the listener would not know whether he is participating in a religious or in an entirely secular service, but the pastor shall hold himself personally responsible in all matters concerning music and chants for all celebrations in the church." This ruling is good and in accordance with God's Word. The church is the place where the Word of God should dwell in all its truth and purity. Whatever is said, whatever is sung or chanted, must be in full agreement with Scripture, and everything contrary to it must be kept out or expelled. Accordingly, Dr. S., a very prominent pastor of the Missouri Synod, would make no concessions when a bride demanded the playing of a march which he regarded as unchristian, and was, for this reason, highly respected by his flock. You, too, will find that you will be honored if you are faithful and sincere, and act according to principles laid down in Scripture or implied in some Scriptural doctrine.

W. C. K.

RECEIVED FOR THE NEW CHAPEL ORGAN.

Interest from June 1, 1920, to December 1, 1920	\$ 17.20
Previously reported	859.90

Total	\$877.10
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ALB. H. MILLER, Treasurer.